

May, 1955

CONTENTS

| | |
|---|-----|
| MANY SIGNPOSTS; ONE WAY | 131 |
| <i>By Frederick W. Crumb, III; student; communicant of Trinity Church, Potsdam, New York.</i> | |
| PROBLEMS OF REUNION | 134 |
| <i>By the Reverend F. B. Dalby; Superior, the English Congregation of the Society of St. John the Evangelist.</i> | |
| THE SIN AGAINST THE HOLY GHOST | 140 |
| <i>By the Reverend Bonnell Spencer, O. H. C.</i> | |
| THE HOLY GHOST, THE HOLY CATHOLIC CHURCH | 144 |
| <i>By the Reverend John Clarence Petrie; Rector of St. Martin's Church, Clewiston, Florida.</i> | |
| THE AUGUSTINIAN CATENA | 146 |
| PERSON TO PERSON CALL | 148 |
| <i>By the Reverend William B. Stimson; Rector of St. Andrew's Church, Yardley, Pennsylvania, Priest Associate of the Order.</i> | |
| BOOK REVIEWS | 150 |
| DOUBLE-BARRELLED | 152 |
| <i>By the Reverend Karl Tiedemann, O. H. C.</i> | |
| BIRTHDAY COMMEMORATIONS | 154 |
| NOTES | 155 |
| CURRENT APPOINTMENTS | 156 |



MADONNA AND CHILD

By Murillo

The Holy Cross Magazine

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1955

Many Signposts; One Way

BY F. W. CRUMB III.

In teaching Comparative Religion to a teen-age Sunday School group, it became necessary to answer the age-old question of why we should consider any one religion better or more desirable than any other. While the comparative study of religion, in its academic form, is supposed to be free from value judgments, the background of a Christian Church School makes it almost impossible not to place the foreign faiths in some sort of rank order. What follows, then, is an attempt to set forth a logical and intellectually valid basis for comparative ranking or judging.

The list of religions to be found in the world today is limited mainly by the patience of the compiler. It ranges from our own Christianity, with its triune, monotheistic concept of God, to the fetish worship of primitive tribes, complete with totem poles, etc. However, since most of the teaching done on a high-school level passes over these

lesser known faiths, we will give our attention to the major religions.

The first step is to separate the religions from the philosophies. It is in doing this that we perhaps incur the wrath of some of the leading students in this field. But the division is essential for the present argument. At first glance, this may seem an impossibility; what are the criteria? If we think of a religion as having two dimensions and a philosophy as having only one, the task becomes easier.

All men develop a philosophy as they mature. It may be uniquely their own, or it may be a part or whole of some established system. Almost without exception, these systems, personal or more universal, teach precepts for personal conduct and for interaction with one's fellowmen. They may be extremely simple (for instance, the Golden Rule) or complex (the Confucian ideals of personal relationships). They may include

a world view (the Platonic essence-reality dichotomy), or they may ignore reality. But however viewed, these philosophies contain the simple pragmatic essentials for daily human life. Religions, on the other hand, include not only a world view, and precepts for inter-personal relationships, but also a relationship with God or the Eternal. This relationship with God is the second dimension; the dividing line between a religion and a philosophy. (To be sure, there are many faiths in which this sharp division cannot be drawn. Perhaps the best example is the now fashionable agnosticism, which seems to combine a given philosophy with the vague idea that there is a guiding principle, or higher level of being, than the human.)

This second half of the dichotomy must be examined in more detail. What sort of relationship to God or the Eternal does a given religion teach? First, without becoming involved in the extremely subtle and complicated metaphysics of the Eastern religions, a few interesting observations may be made. From an over-all view (the particulars of which may differ according to the specific faith) the Eastern concept of God is, at best, disappointing. Salvation for the individual soul comes after it has overcome the "veil" of reality, and ultimately sinks into the Eternal itself, losing all individuality: a

part returning to the whole. Aside from the view of the soul and its destiny, there is the concept that the God-head or the Eternal does not care about the individual soul. The Union, if it is to come, must come through the efforts of the soul; there is no extension as it were, of a helping hand. Salvation is found solely through the efforts of the individual man. (To this must be added the concept that the world, or reality, is an illusion, a hindrance to salvation, somehow deliberately placed in the soul's way to the Eternal.)

When we shift our attention to what may be termed the Western religions, we find a shift in the concepts of God and reality. In Islam, Zoroastrianism, Judaism, all teach that the world is real, not an illusion. They all teach that God is a knowable, personal, though perhaps incomprehensible, Being who creates us and takes an interest in us. They all teach that the soul is a separate creation of God, not a subtle extension of Himself, as in the East. Salvation for the soul comes through ultimate close communion with God, but not absorption into the Eternal.

The single most important difference is that in Christianity and Judaism, not only does God create us as individuals, but also gave us a way of salvation *in which He has a part*. There is in the Eastern concept a rigid Law of Karma, which governs the path of the soul in its approach to the Eternal, but this is a completely impersonal operation, keeping with the impersonality of the Eternal.

Finally narrowing our attention to Christianity alone, we find the highest development of this concept of a personal God. While the other conception of the Eternal cares enough for his creation to come Himself to walk among men, teaching them the path of salvation, and finally dying the most painful deaths to atone for the sins of man; obstacles in the path of salvation?

There is a second aspect of this "ranking" which must be examined before we can arrive at any valid conclusions. What is the purpose of religion? At first glance, this may seem quite academic; the answer is, of course, that religion is the means of knowing God, understanding His will for us, and



ST. JOHN AND THE POISONED CUP

By Allegretto Nuzi

(Courtesy of the National Gallery of Art, Washington, D. C.)

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receiving the grace for fulfilling our destiny. Paraphrased from any catechism, this would be a very acceptable answer. But how many people who are "religious" would give you this answer? How many people look on religion as a social tool, as a comfort when life becomes unbearable, or simply as something which one "does" because it is the thing to do? For the people who fall into the above classifications, almost any faith will suffice, as long as it fills one or more of the human needs listed above. (And my list is by no means complete!)

Thus we must set upon "if" in trying to establish an order of "betterness" in faiths. If a person is looking only for a way of life which will give him earthly satisfaction, *any* faith is as good as any other, as long as they all provide a program for harmonious living among our fellowmen which leads to the hoped for results. But for those people who, because of teaching, insight—call it what you will—, for those people who demand more than simple, workable sociology, not just *any* faith will suffice.

Forget for a moment your allegiance to Christianity, and review what we have said about the major religions. As sentient humans, we have arrived at a need for God, based on our conviction, however formed, that He must exist in order for the world to make sense, and for man to have a purpose which is worthy of human allegiance. Certainly, the Eastern concept of the Eternal, who does not care about His creations (or extensions), coupled with the rigid Law of Karma, which impersonally governs the path of salvation, is, at best, a rather cold idea. To strive, without help from the Creator, for complete oblivion, is a cheerless prospect. The Moslem ideal of salvation, after which comes nothing but a continuous round of carnal pleasure is, to put it bluntly, rather boring. Nothing palls faster than the pleasure of unrelieved bodily amusement. To be sure, there is no loss of individuality, but this seems small compensation for what would become an eternity, steadily less interesting. The superiority of Christianity needs hardly be spelled out here; the contrasts are many, and striking. We have a



MADONNA AND CHILD

By Martin Schongauer

way of salvation, with grace to help us freely given by God, who not only created us as individuals, but who loves and cares for each of us to the extent of giving the ultimate gift for us: Himself killed that we might live.

To sum up, then: Any faith which teaches successful interpersonal dynamics for human living will suffice, if that is all that is asked of it. This "human dimension" is eventually arrived at, consciously or not, by all people. For those who ask more, faith must have the second or God-centered dimension. It follows that if we seek God (and all that this seeking implies), we must follow a path which will lead us to Him. That path in which God offers us His assistance is better still, for incomprehensibility cannot be understood by purely human effort. Christianity is the best of all possible paths, for it offers the ultimate in assistance: God Himself on earth, historically; and presently, through Sacramental grace.

Problems of Reunion

BY F. B. DALBY, S. S. J. E.

In May, 1952, a meeting of superiors of English Men's Religious Communities with assessors, took place at the House of the Resurrection, Mirfield, at which the following statement on the Catholic conception of Episcopacy was drafted by a committee and subsequently accepted, with amendments, by the whole meeting:—"We believe it to be one of the most serious defects of the Report 'Church Relations in England' (as has been pointed out by Free Churchmen) that it fails to examine the doctrine of Episcopacy. The Report states (P. 38) that 'episcopacy cannot be offered to or accepted by the Free Churches as a mere matter of expediency or in a completely undefined form.' Yet no other reason for such offer or acceptance, nor any definition, is set out by the Report. While recognizing that episcopacy cannot be treated in isolation from the doctrine of the Church, we venture to suggest a summary definition which we believe to be in accordance with Scripture and the historic interpretation of the episcopal office.

"The bishop is the principal minister and representative of Christ in the local Church. He derives his authority from Christ's commission to his Apostles, "As my Father hath sent me, even so send I you." Yet this authority is not exercised by him merely as an individual, but as a member of that corporate apostolate, past and present, into which he has been admitted by his consecration. Bishops are not the sole repository of the authority which resides in the Church, but it is principally through the Episcopate that the Church's authority is exercised.

"To this office a man is consecrated by other bishops by the laying on of hands with prayer, through which the Holy Ghost conveys to him the divine grace requisite for the fulfilment of the functions of a bishop.

"His essential functions are as follows:—

1. *Towards God*, to be the principal minister of the Church's fundamental duty of worship as the Body of Christ.

2. *Towards the Church*.

a. *To safeguard the faith of the Church* in union with his brother bishops, by maintaining and expounding the true faith, and by banishing 'strange and erroneous' doctrines.

b. *To foster the life of grace in the Church* because he is the chief pastor of his flock and the principal minister of the sacraments and because he bestows on other ministers the power to act in Christ's name.

c. *To maintain the unity of the Church* because he is the center of unity of the faithful within his diocese, and the link which unites the local Church with the whole body.

3. *Towards the world*, to fulfil the apostolic work of the Body of Christ, proclaiming to men the word of God, and summoning them to repentance and faith.

"We believe this statement of the doctrine of episcopacy to be that which underlies the Anglican ordinal and which has been constantly reiterated in Anglican statements of doctrine.

"This question involves the following principles:—

1. The acceptance of episcopacy by non-episcopal communion would be the acceptance of a divine gift. It would be blasphemous for a form of episcopal consecration to be employed without recognition that the divine gift is being conveyed.

2. For a non-episcopal communion to accept episcopacy into its system (unless merely as an administrative expedient) involves the conclusion that a non-episcopal ministry is defective. To continue to recognize episcopal and non-episcopal ministries as equally valid would be to deny that episcopacy was integral to the structure of the newly-constituted episcopal church.

3. Either reunion, or a state of intercommunion, between an episcopal and a non-episcopal communion would inevitably involve discarding the theological basis of episcopacy as set out above."

This seems admirably and well said, and the conclusions appear to be logically unanswerable. No. 1 seems a fatal objection to the prevalent idea of 'supplemental ordination' as a solution of our difficulties.

If the above be a true statement of what episcopacy really is, and of the Anglican position with regard to it, let this be insisted on with quiet persistence in season and out, even though we become as voices crying in the wilderness in the most forlorn of minorities, for sooner or later Truth must prevail.

In December of 1950 an excellent critique was given to the C. D. C. P. by the Reverend G. B. Bentley of the Report, "Church Relations in England", referred to at the beginning of the above statement on the true meaning and definition of episcopacy. This contains a point which seems to be of fundamental importance in all negotiations for Church union; and which he expresses as follows:—

"The Report," he says, "starts on the wrong foot and proceeds to bedevil the ecclesiastical situation unnecessarily. It says quite truly on page 20 that 'the modern use of the words 'church' and 'churches' to mean different denominations or communions into which Christendom is now divided corresponds to nothing in the Bible.' No one would deny that. But then it goes on to infer that no body which can be called 'Church' in the New Testament sense now exists. On page 23, for instance, it is said that 'because there is division within the Body of Christ on earth, it is impossible for separated communions or for any one of them to manifest the fullness of the life of the Body.' Each communion embodies and mediates only a *measure* of the truth.

"Now I want to suggest that these extremely misleading, and unwarranted, conclusions are made inevitable only because the Report insists on taking 'denominations' or 'communions' as the units with which reunion has to deal. Instead, having seen that a 'denomination' does not correspond to the New Testament idea of 'Church', it should have asked the question: Is there anything in the modern world that does correspond?



ST. MARTIN, ST. JEROME AND ST. GREGORY
Chartres Cathedral

And the answer to that question is surely this: that what we now call a 'diocese'—a local church consisting of bishop, presbyters, deacons, and laity, and performing the various acts of the church 'under' the bishop (as Ignatius puts it)—does correspond very closely indeed to the New Testament conception of a local church. Moreover, a diocese is historically the developed descendent of such a local church.

"The Report tries to avoid this conclusion by saying on page 20:— 'We have to face the fact that neither in Christendom as a whole, nor in most of our towns and villages, is there any body which corresponds to the New Testament idea of the Church as the fellowship in which all the Christians of the place are united in their Christian life and worship.' But that sentence is falsified by its last clause. The *essence* of a New Testa-

ment church did not consist in its comprehension of all who in its locality claimed the name of Christian. Usually all such *were* included. But, without going into the precise meaning of the 'parties' mentioned in I Corinthians, I would venture to say that the possibility of Christians organizing themselves apart from the Church of the place was not entirely unimaginable even in New Testament times. And if that had happened, it would not have meant that there was no longer any body which corresponded to the true New Testament idea of a local church. For the essence of that idea is not comprehension, but creation by the Word of God through the apostolic mission. Consequently you cannot prove, say, that the Church in the Diocese of Lincoln is not a church in the New Testament sense merely by pointing to the fact that there are persons within the area of its jurisdiction who call themselves Christians, yet do not belong to its fellowship.

"I am convinced that it is the existence of dioceses that gives us firm ground under our feet—dioceses, not in the sense of *areas* of jurisdiction, but in the sense of organic local

churches. If all the Christians, all the ecclesiastical organizations in the world, were to be wiped out, except one genuine diocese, one genuine local church, with its bishop, presbyters, deacons, and laity, the Catholic Church would still exist—and exist in all its fullness, for the local church has in it all the essentials of the Church's life. God has, in His Providence so designed the Church that it consists of living cells, each capable of being, if need arise, complete in itself; and the cell is the local church."

This seems to be quite magnificently said, and if only it could be insisted on and clearly grasped in all theological discussions on matters of reunion, what a lot of ecclesiastical fog would be automatically dispersed!

Fr. Bentley continues:—"This fundamental truth is apt to be obscured by an ambiguity in the usage of the word 'catholic.' Sometimes the phrase 'the Catholic Church' is used to mean 'the whole congregation of Christian people dispersed throughout the world'—that is, 'catholic' has the sense of 'universal.' But 'catholic' also means 'whole'—possessing the integrity of the Church; and in that sense a single diocese can be fully and completely catholic. For the universal Church is not an undifferentiated association of Christian people, with bishops, presbyters, and deacons sprinkled here and there among them; it consists, as I have said, of distinguishable cells, in each of which all the orders of the Church are represented; and the cell is the diocese. There are other organizational groups, of course: provinces, the Papacy itself in its organizational aspect, but these, however venerable and convenient, are not of the Church's irreducible essence."

"Now if that is so, I think we may agree with the Report (p. 23) that there exists schism *within* the church, but not quite in the sense which the Report gives to the assertion. There is schism *within* the Church 'universal' in the sense that there are groups of dioceses (each of which is the Catholic Church in miniature) which are not in communion with other groups. But we cannot, I think, follow the Report in applying this notion to the schism between the groups of dioceses which we call the Church of Eng-



THE FINDING OF THE HOLY CROSS

(Courtesy of the Metropolitan Museum of Art)



MADONNA AND CHILD
By Girolamo del Pacchia

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

and and such groupings as the Methodist Church and the Congregational Union: for the latter are not groupings of dioceses at all.

"I have given much time to significance of the diocese because it seems to me to be the key, or at any rate one key, to the understanding of reunion. As long as we take 'The Church of England', on the one hand, and 'the Congregational Union' (let us say) on the other, as constituting the pieces of the puzzle that have somehow to be fitted together in order to realize the picture of the Catholic Church, we shall never make any progress. No; the essential pieces are dioceses, not 'denominations.' 'Denominations' do not inter-communicate; dioceses do; but dioceses cannot enter into communion with groupings which are not dioceses. Therefore the problem is; can the Congre-

gational Union be transformed into a group of dioceses with which the Anglican dioceses can begin to think of entering into communion? We are not, I think, called upon to define precisely what the Congregational Union now is, still less to deny the use that God has made of it. What is clear is that it does not consist of local churches as we understand them; and until it does, the question of intercommunion surely ought not to be raised.

"It is because the Archbishop's suggestion seemed to offer a method of effecting the transformation needed that I regard it as a good one. If the dissenting groups were to take episcopacy into their systems, it would become possible for them to develop into recognizable local churches. . . . If the Church of England gave orders to the Free Churches, it would be giving the new bishops authority

to create dioceses not of the existing organization."

These dioceses, as Fr. Bentley has shown above, would then constitute units with which the Church of England as such (being itself a conglomeration of dioceses) could enter into some kind of relationship, whether of approval or disapproval, as one properly constituted church with another.

Fr. Bentley then criticises in detail various features of the Report when it deals with the working out of closer relationship between the Church of England and any Free Church that accepted episcopacy—especially the supposition that free intercommunion would be permissible from the outset; and the proviso that the newly constituted episcopal church would maintain relations of full communion as before with non-episcopal bodies.

He then concludes:—"I am convinced that the Archbishop's proposal could not be put into practice with any hope of success unless,

first, all question of intercommunion between the Church of England and the Free Church were deferred until the latter had developed the structure of episcopal local churches; and secondly, intercommunion between the episcopal Free Church and non-episcopal bodies were restricted in such a way as would exclude intercelebration and safeguard order and discipline in local church life. If no Free Church is prepared to relax its attitude in these matters, then, however good the Archbishop's suggestion may be in itself, the time for carrying it out is not yet. Perhaps I should add that some Free Church writers think the same. More than one of them have pointed out that accepting episcopacy means much more than accepting new titles for superintendent ministers or the like, because it involves doctrines of validity and divine grace. It is encouraging to see this so clearly recognized."

This is indeed the crux of the whole present situation. Is episcopal ordination merely a convenient form of Church government; or is it a sacramental ordinance, conveying divine authority and grace? Those who believe it to be the latter cannot be content to regard it, or to have it regarded by others, as a sort of 'optional extra', as would seem to be implied by the idea of 'supplemental ordination.'

In 1947, at the request of the Archbishop a representative group of Anglican theologians of 'Catholic' outlook produced a report entitled *Catholicity*. Their objective they state in the Introduction (p. 9 sec. b) as follows:—"In our divided Christendom we do not believe that any existing institution or group of institutions gives a full and balanced representation of the true and primitive Catholicity. It is the recovery of the principles of that Catholicity that is our quest."

Again (on page 10, sec. c), "We have been led to see our problem as the result of fragmentation of *Christian* faith, thought and life, which has led in turn to some measure of distortion of the truth. The reunion of Christendom cannot therefore be a fitting together of broken pieces, but must spring from a vital growth, towards



THE ASCENSION

By Hans von Kulmbach

(Courtesy of the Metropolitan Museum of Art)

genuine wholeness or catholicity of faith, thought, and life."

And in their final section of all in the Report itself they proceed to consider "what is the principle upon which the Anglican Communion, despite the tensions within her, is one and may remain one,"—and their findings are as follows:—

"It seems to us undeniable that our unity in the past has rested upon the assurance that certain things remain constant as part and parcel of the very structure of Anglicanism. Some of these things belong specifically to our Reformation heritage, some of them belong to our Catholic continuity, and it is vital to our unity that *both* are constant and unalterable. The Anglican knows that wherever he worships throughout the Anglican Communion he will find the Holy Scriptures read and public worship conducted in the vulgar tongue; he will find the historic Creeds recited alike in the rite of Holy Baptism and in the Offices; he will find the Sacrament of Confirmation administered by the Bishop; and he will know that the celebrant at the Eucharist is a priest whom a Bishop, standing in the Apostolic Succession, has ordained. These things may be differently valued by churchmen, or even by theologians, but it is upon the constancy of these things in one single pattern, that the unity of the Anglican Communion rests, with the frank recognition that parts of the pattern which are not held to be of the esse by some Anglicans, are held to be of the esse, with conviction, by others.

"It is by a principle of constancy in Scriptures, Creed, Sacraments, and Apostolic Succession, that the Anglican Communion, for all the diversity within it, remains one. If this principle may be called, at the lowest, the historic condition of our unity in the Anglican Communion, we believe it to be at the highest the precondition of the task of theological synthesis to which the Anglican Communion is, in the Divine Providence, called."

Thus do the authors of the *Catholicity* report describe what in their opinion Anglicanism is and stands for, when it is true to its real peculiar interpretation. In no



THE FINDING OF THE TRUE CROSS

By Sebastiano Ricci

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

other way than by being true to its real self can it make that particular contribution, to which at this juncture it would seem to be specially called, to the restoration of that "wholeness" throughout Christendom for which we must earnestly both work and pray.

The Sin Against The Holy Ghost

BY BONNELL SPENCER, O. H. C.

IV. LUKEWARMNESS

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (*Rev. 3:15-16.*)

These words occur in the letter to the Laodiceans at the beginning of the Book of Revelation. It is the last of the seven letters which convey the special messages and warnings that our Lord sent to the seven Churches of Asia through St. John. The violence of our Lord's threat to the Laodiceans, "I will spue thee out of my mouth," would seem to indicate that they were in grave danger of committing the sin against the Holy Ghost.

These words were written to a Christian Church. There is nothing in the letter to indicate that there was anything wrong with the Laodiceans' Christianity as such. In several of the other letters our Lord rebukes the neighboring churches for holding the false doctrine of the Nicolaitans. The teaching of the Nicolaitans seems to have been something like our modern Christian materialism. As this heresy is not mentioned in the message to the Laodiceans, we may conclude that they had not erred in this way. Their Christianity, as far as it went, was sound.

The fault of the Laodiceans was that their Christianity did not go far enough. It touched only the surface of their lives. They were sincere Christians when they practiced their religion. They did not confuse God and mammon, and worship mammon in the name of God, as the Christian materialists do. They knew God as he has revealed himself in Christ. They recognized their spiritual obligations to him and performed the minimum duties regularly. But their real interest was elsewhere.

Laodicea was a prosperous trading center of the Roman Empire. Its prominent Christians were successful merchants. As the letter to them states, they were "rich and

increased with goods." The accumulation and protection of their treasures upon earth absorbed the major share of their attention. At this occupation they worked with zeal and enthusiasm. By comparison their religion was a pallid, lukewarm thing—a mere addenda to an otherwise busy life. Although they had escaped the sin of perverting religion that Christ condemned in the Pharisees, and the sin of spiritual pride that caused the Pharisees to cling to their perversion, the Laodiceans had fallen into a no less serious error. Having accepted Christianity, they had failed to work at it, had never fully surrendered to it.

How common this attitude is today. So many Christians seem to be almost completely absorbed in their worldly affairs. It is not just that they spend more time at them than at anything else. That is to be expected these days when it is by no means easy to make a living. The trouble is that this world in the world whatever it is, which should be that person's Christian vocation, his primary means of serving God and man, is looked upon as the private concern of the individual engaged in for his own personal profit and success. It has nothing to do with his religion, and his religion has no influence on it.

This division between religion and the real business of life is disastrous. Religion becomes meaningless, barren, unfruitful. It has no outlet in active service, no all-embracing spiritual object at which to strive and from which unity and order can be given to life. The practice of religion, therefore, tends to degenerate into magic, a mere routine by which we keep God's favor, a process by which we get his endorsement of the way we are living our own lives. And our work becomes equally meaningless. It is a mere struggle for existence, for power with no eternal significance. Christian principles are hardly reflected in it. It is not the means which the soul grows through cooperation with Christ.

As our Lord pointed out to the Laodiceans, his lukewarmness is most dangerous precisely because it seems so safe. All contingencies are apparently taken care of, all bets are covered. If it turns out that there is no future life, one has at least made the most of this. If there is a future life, one can rest assured that God's requirements have been met and all will be well. But a religion that is a mere insurance policy against eternal damnation is worse than no religion at all. "I would thou wert cold," completely lacking in religion, our Lord told the Laodiceans, "or hot." A soul that has no religion may sooner or later sense a need and be converted. On the other hand, a soul that trusts in a lukewarm religion, a religion that is only a secondary interest in a busy worldly life, has no real religion at all, yet complacently thinks that he has. He is likely someday to get a rude shock. "Because thou art lukewarm," says our Lord, "I will spue thee out of my mouth."

A real and living religion must heed Christ's injunction, "Seek ye first the kingdom of God and his righteousness." (*Matt. 6:33*) Only when we seek God first, can we find him. The quest for God is a full time job, demanding all our faculties, all our energy, all our attention. He is to be known and served, and loved and enjoyed in every activity of our life. He is reaching out to us through the Church and its Sacraments. He is calling us to the intimacies of the way of prayer. He wants to be head of the house in every Christian family. He seeks to supply part of the world's need through the work of every Christian workman. He is present to be recognized and served in the least of these his brethren. But we shall never find him if our minds are absorbed by the questions, "What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?" (*Matt. 6:31*) Even if our efforts to provide these things for ourselves are not doomed to failure, the frantic pursuit of them will leave us little time to know God, the Source of all good, little time to enjoy the eternal values. Whereas if we seek first our Heavenly Father, he knows we have need of all these things, and will not only give us



"O ANANIAS, AZARIAS, AND MISAEL,
BLESS YE THE LORD."

himself, but all these things will be added unto us.

What has caused the modern divorce between religion and life, the modern absorption in the things of this world? I find it hard to believe that it is the attractiveness of the world. When I see in modern faces the hard lines of strain, the anxiety over procuring the wherewithal to support life, the worry over beating one's rivals in the dog-eat-dog competition, the struggle to keep up appearances, the weariness with the squirrel in a cage-round of working to eat and eating to work, the frantic quest for amusement and recreation in the most puerile mechanical entertainment, and over all the haunting fear that civilization may be blown to bits and the last vestiges of the good life crushed out by totalitarian slavery, I wonder whether modern man really believes this is the best of all possible worlds. I wonder why he so loves his chains that he refuses to be released from them.

I think his real difficulty is that he does not know that in God he can find the escape from futility. In the man who has no contact with the Church, this ignorance is excusable. But for the lukewarm Christian, who relegates his religion to a subsidiary place in his life, it is not. For he is deliberately rejecting his opportunities to be led by the Holy Spirit into the fulness of truth. In nearly every Parish there are opportunities for instruction which are neglected. The clergy of the Church are eager to guide souls in the way that leads to God, but their help is neither sought nor accepted. Innumerable books, magazines and pamphlets are pub-

lished, that deal with every aspect of the Christian faith and life, but they are gathering dust on shelves and in tract racks. The average Christian today will not learn. He prefers to remain lukewarm. He must not complain if in the end he finds that he has been resisting the Holy Spirit and therefore, like the Laodiceans, deserves our Lord's rejection.

The weight of secularism presses heavily upon all of us these days. It requires strong and persistent effort to take religion seriously in a society which, if it does not consider it futile, writes it off as an optional extra to an otherwise fully occupied life. The Holy Spirit can inspire and empower that effort in us. But first we must let him convince us of three truths.

The first is that the Church has something to give us. One of the easiest ways to discover this is to read a little Church history. When we know something of the great drama of the Church down the centuries, how it has always conquered its conquerors, converted its persecutors, how it has built up civilizations and survived their downfall, persisted and grown even when racked by heresies and torn by divisions, adapted its eternal message to every age and ministered its grace to every human need, we begin to realize its potential, invincible power today. When we meet the saints, and learn what Christ has been able to do in other souls no better equipped than ours, we get some inkling of what he can do in us.



Then second, we must recognize that there is a science of the spiritual life. The average Christian's ignorance here is abysmal. We can enumerate only a few points. There is the art of worship, by which the soul escapes from its petty concerns into the Body of Christ, to be lifted up by him to the Throne of God. There is the way of prayer, the round of daily contacts with Christ that link our lives to him, the practice of meditation by which he can reveal himself to us. There is the fellowship of intercession, by which we help each other on the way, and the prayers of the saints to encourage us. There is the practice of penitence, especially the Sacrament of Confession, by which we can honestly face our sins and receive Christ's absolution. There is self-discipline and self-mortification, by which our scattered personalities are united under the will of God. The way is long, for we have far to go. At first it may seem hard, and it will grow harder. But if we persist, we shall finally be brought into the dark night of the soul, in which the last of our self-centeredness is lost, and through that into the bright light of union with God and into the joy of contemplating him.

Thirdly, we must be convinced that the spiritual life is worthwhile. This knowledge can come only from experience. But if we are regularly participating in the worship and Sacraments of the Church, if we are surrendering to Christ in prayer and self-discipline, we shall gradually become conscious of his power in our lives. If we let him lift us to the higher levels of the spiritual life, if we really take up our cross and follow him, we shall experience something of the invincible heroism of the martyrs, something of the radiating love of the saints, something of the joy that was set before Christ as he endured the cross, despising the shame.

Chesterton said that Christianity has never failed because it has never been tried. That is true. No age has ever fully surrendered to Christ and let him work his will in it. It is horribly true today, when we are content to be such lukewarm Christians that we know little of the love of God that passes that knowledge, little of the power of Christ that could set us free.

We have now considered in these articles three attitudes that Christ warned his contemporaries tended dangerously toward the sin against the Holy Ghost. We have seen how they apply to us today. First, there was the Pharisees' reversal of values that led them to attribute Christ's power to the devil, echoed in modern Christian materialism that serves mammon in the name of God. Second, there was the Pharisees' spiritual pride, which is to be found in the modern man's self-satisfaction with a comfortable respectability. Third, there was the Laodi-

ceans' lukewarmness, which has its counterpart in our willingness to let religion be a secondary interest in our lives. The fact that Christ warned these people shows that, though they tended toward the unforgivable sin, they had not yet finally committed it. They could heed his warning, repent and be saved. We trust the same is still true for us. In our next article we shall study the case history of one soul whom the Church fears did finally and fatally commit the sin against the Holy Ghost.



ST. GEORGE AND THE DRAGON
By Raphael

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Mellon Collection]

The Holy Ghost, The Holy Catholic Church

BY JOHN CLARENCE PETRIE

To think properly of the Holy Ghost is to think of the Holy Catholic Church.

"What was that you said?" The sceptical question is one that would be asked by millions of people. To them the Holy Spirit is the very opposite of the Catholic Church, or any other church for that matter unless perhaps an exception be made of the Society of Friends, who, to hear some talk, has neither organization, ceremonies nor rites. The way to explode that fallacy is to imagine an organ in a strict Quaker meeting house, an altar, prayers from a book, a priest or minister with a salary paid by the church. It is true that some Friends churches today differ little from other Protestant churches: but the "simon pure" article calls Sunday "First Day" and retains many of the old customs from the broad-brim-bonnet-thee-and-thou time. A broadbrim differs in no principles from a clerical collar, nor a bonnet from a nun's coif. First Day is still Sunday, and the Quaker meeting for silence follows a rather rigid procedure.

Well, then, to have the religion of the Spirit, a term popularized by Auguste Sabatier, we must eschew all churches, all organizations . . . and shall we also exclude books, particularly the Bible? Yes, we had best exclude the Bible if we want to have that religion of the free Spirit. The Bible did not drop down out of heaven on a string (particularly in the King James version, as some seem to believe). The Bible is the sacred literature of the Catholic Church. Armed with only the Jewish Old Testament, the book of the Church of God, the old Israel, the first bishops of the new Israel, the Holy Apostles, set out to prove to their Jewish confreres that the Messiah had come, been crucified, and rose again from the tomb thus proving His claims. But that book of the old Israel was full of the doings of the Holy Ghost from His brooding over the waters before

order was brought out of primeval chaos to the inspiration of the latest prophet. What other literature tells of Him? What other religion believed in Him?

Those first bishops of the Catholic Church had been promised the visitation of the Holy Ghost. Ten days after the Ascension the promise was carried out in the outpouring of Pentecost. The life of the first years of the Catholic Church is partly recorded for us in the book of the Acts of the Apostles, a book that was finally to be declared inspired and put into a Christian Bible, the New Testament. Who did the declaring? The Holy Catholic Church, of course. There were many writings clamoring for a place in that Christian Bible, but only a few were accepted by the synods of bishops in those early centuries when the New Testament was being written and approved.

The Acts of the Apostles is our earliest church history. Yet it is a Holy Spirit filled work. Indeed it is commonly said that a better name for it would be, The Acts of the Holy Ghost.

The first cause of the mistaken notion that Church and the Holy Ghost are in conflict is right there in the mistaken notion of the Bible. The average Protestant is under the delusion that the New Testament is older than the Christian Church whereas the Apostles had not a line of New Testament when they began their missionary work. It can be safely said that even when St. John the Divine died at the close of the first century he would not have understood the word, New Testament. Christ founded a Church and the Church produced the New Testament. All that we know of the Holy Spirit from the day the angel Gabriel told the Blessed Virgin that her conception would be by the Holy Ghost, until the last mention of Him in the New Testament we owe to the Catholic Church. The Church

was His home. He made valid its priesthood, its sacraments, its teachings; filled its members at Baptism and Confirmation.

Another frequent source of error is to be found in that familiar passage in St. John's Gospel describing the Visit by night of Nicodemus to our blessed Lord. On being told that he must be born again, Nicodemus remonstrated that a grown man could not re-enter his mother's womb. Jesus made the statement stronger by saying that a man must be born again, spiritually speaking. But far from that being a birth separated from rite, ceremonies, sacraments, it is to be 'of water and the Spirit'. Naturally. Had not the Holy Spirit descended upon Christ Himself after submission to John's Baptism by water?

Then follow the words that are so often misunderstood.

"Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the Spirit".

St. John 3:7-8

Nicodemus was unwilling to accept what Divinity Itself was teaching him because he could not understand how such a birth from above was possible. Small wonder. Men

are always refusing to accept divine revelation because they cannot understand or do not like what is revealed. Our Lord's answer to Nicodemus applies to all of us who insist that divine revelation must be something so small in compass that our little minds can take it in. Did Nicodemus understand the origin and destiny of the wind? Do we? Are there no mysteries in Nature which the scientists have not solved? On the contrary we are constantly learning new facts about Nature with no more understanding of the why and wherefore than Nicodemus had of the wind. Do we reject gravity because we cannot understand it, or why the birds mate? No more could Nicodemus understand nor can we, how God could regenerate a man by water and the Holy Ghost. Eternal Truth has spoken, who could neither deceive nor be deceived.

But this very story of Nicodemus we owe to the Catholic Church which put St. John's Gospel into the New Testament. The connection between "I believe in the Holy Ghost" and the next article, "the Holy Catholic Church" is more than one of position in the Creed. The two belong together. If a man wants the "Religion of the Spirit" let him look for it in the "Church of the Spirit" which is none other than the Holy Catholic Church.



The Augustinian Catena

CHAPTER XVI

Of the devil and his manifold temptations

1. When the tempter came not near, his absence was Thy doing, he lacked time and place for his evil work, and that also was Thy doing.

The powers of darkness came to tempt me, but Thou hast strengthened me, so that I should recognize and despise them. The tempter came as a strong man armed, but Thou hast withstood him, so that he should not overcome me whom Thou hast strengthened.

The tempter came disguised as an angel of light, but Thou didst rebuke him, so that he should not deceive me. Thou hast enlightened me, so that I might know him. For he is that great and terrible dragon, called the devil and Satan, having seven heads and ten horns, whom Thou hast created to take his pastime in this great and wide sea, wherein are things creeping innumerable, both small and great beasts, that is, many kinds of demons who, day and night, without ceasing, go about, seeking whom they may devour, except Thou didst deliver them.

2. For this is that old dragon, who first appeared in the paradise of pleasure, who draws away with his tail the third part of the stars of heaven, and casts them into the earth; who with his poison corrupts the waters of the earth that men may drink of them and die; he spreads out gold before them as if it were clay; He has such self-assurance that it seems as if he could make even Jordan flow into his mouth: his nature is absolutely fearless, and who can deliver out of his maw? Who can rescue out of his mouth except Thou, O Lord, who brakedst the heads of the great dragon?

Help us, O Lord, stretch out Thy wings over us, that we may take refuge under them from the fury of the dragon who persecutes us. Protect us from his horns with Thy shield. For to devour the souls whom Thou hast created is his continual endeavour, his one desire.

3. And therefore, my God, we cry to Thee: deliver us from our relentless enemy, whether we wake or sleep, whether we eat or drink, or whatever we do, beset us day and night, by fraud and artifice, now openly, now secretly, training him, poisoned darts upon us, in order to destroy our souls.

And, nevertheless, O Lord, such is our most wicked madness, that although we continually see the dragon ever with open mouth waiting to devour us, yet still we sleep and enjoy ourselves in idleness, as if we were safe from him, who desires nothing so much as to destroy us.

For the enemy watches without slumbering that he may kill, but we will not so much as wake out of sleep to protect ourselves from him.

4. Behold how he has spread unending nets for our feet, and has filled all our paths with snares, that he may take our souls. And who can ever escape him?

He spreads nets in riches: he spreads nets in poverty. He sets traps in food, in drink, in pleasure, in sleeping, in waking. He lays snares in words, in deeds, in all our ways.

But Thou, O Lord, deliver us from the snare of the hunter, and from his rough words, that we may give thanks unto Thee, saying, Blessed be the Lord, who hath not given us over for a prey unto their teeth. Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

CHAPTER XVII

That GOD is the light of the righteous.

1. Enlighten mine eyes, O Lord my Light, that I may see, and walk in Thy light, that I may not stumble into the nets of the devil. For who can escape all those many nets if he cannot see them? And who can see them except Thou enlighten him with Thy radiance?

For the devil is the father of darkness, and hides his traps in his own darkness, that

they who walk in their own darkness may be caught in them; for they are the sons of that darkness, who do not see Thy light, in the which whosoever walketh shall not be afraid.

For he who walketh in the day stumbleth not; he who walketh in the night stumbleth, because the light is not in him.

Thou art Light, O Lord, Thou art the light of the sons of light; Thou art the day that knows no ending, in which Thy children may walk without stumbling. All who walk without Thee are in darkness, because they have not Thee, who, art the Light of the world.

Behold, every day we become more and more convinced that he who is farthest way from Thee, the true Light, gets the more easily enveloped in the darkness of sin; and because he is more in the darkness he is less conscious of it, and is the more often caught, and falls into sin; and, what is even more horrible, he does not even know that he has fallen.

For he who is unconscious that he has fallen, hastes not to rise again, because he thinks himself to be still standing.

O Thou true Light of the mind, O Lord my God, enlighten now mine eyes, that I may both perceive and know, lest I fall away, in the sight of mine enemy.

For our enemy labours that he may utterly destroy us: but, we pray Thee, make him melt away before our face, even as wax melteth at the fire.

For the devil, O Lord, is from first to last a robber, who took counsel to usurp Thy glory. Because he is so full of haughtiness and pride; he has not only fallen headlong, but Thou hast cast him down from Thy Holy mountain from the height where he walked in the midst of the stones of fire.

And now, O Lord my Life, O Lord my God, since the day when he fell, for hatred of Thee, O great King, he ceases not to persecute Thy children, desiring to destroy Thy creatures whom Thine almighty goodness has created in Thine own image, the image which he destroyed in himself by his own pride.

But disable him, O Thou our Strength, be-



MADONNA AND CHILD
By Donatello

fore he devour us Thy lambs; and send forth Thy light that we may see the traps he has prepared, and escape away from them to Thee, O Thou Joy of Israel.

All this, O Lord, Thou knowest very well, for Thou knowest how contentious and stiff-necked he is.

And indeed, I do not say this in order to inform Thee, who seest all, and from whom nothing is hid, but at the feet of Thy Majesty I pour out my complaint against mine enemy, that Thou, O Judge eternal, mayest condemn him, and save us Thy children, for Thou art our Strength.

4. For very crafty is our enemy, O Lord, and full of crooked wiles, nor is it easy to detect his circuitous ways, nor to recognize the features of his countenance, except by Thy light.

For he is now here, now there: now a lamb, now a wolf: now he shows himself as darkness, now as light. And whatever may be the special opportunity of time and place, he varies the temptations according to the varying changes and chances.

For he is sad himself, in order to deceive the sorrowful. He pretends to rejoice, so as to make a laughing-stock of the joyful. He disguises himself as an angel of light, in order to defraud the devout. To disarm the strong he appears to be a lamb, to de-

vour the meek he comes as a wolf.

All these things have to be done under cover of various trials: so he frightens some by the terror by night, others by the arrow that flieth by day, some by the pestilence that walketh in darkness, others by the assault of the demon that destroyeth in the noonday.

And who is sufficient for these things, to recognize him in all his craftiness? Who shall declare the fashion of his garment and the circle of his teeth who dare survey?

5. Behold, he hides his arrows in his quiver, and conceals his snares under the appearance of light: and this is most difficult to detect, unless, O Lord our hope, we get light from Thee, that we may see it all.

For it is not only in the works of the flesh which are easily recognized as such, nor in vices only, but he hides his subtle snares even in spiritual exercises, and endues vice with the colour of virtue, transforming himself into an angel of light.

So does Satan, that son of Belial, seek occasions against us, O Lord our God, now as a lion, now as a dragon, openly or secretly outwardly and inwardly, by day and by night lying in ambush to seize our souls.

But deliver Thou us, O Lord God, who hope for salvation in Thee, that he may have cause to grieve over us, and Thou Thyself be ever praised in us, O Lord our God.

Person To Person Call

BY WILLIAM B. STIMSON

"Operator, I want Wainright 1245, person to person, for John Smith, reverse charges, this is John Smith, Jr. Hello, Dad, sorry to call collect . . . Yes, I did get your check but I don't know where it all goes . . . No I'm okay, but I had to tell you I have to come home . . . Yes, I'm going to quit here and go to High School. No, the School's swell. Honest, I love it. The kids too . . . No, I haven't flunked out but I have to admit I've goofed off and better start all over. I'm just not good enough for this kind of school . . . Running away? Not from here—no, Dad . . . well, maybe from myself. Look here: when I came up here I thought I was something special—pretty good myself, but mostly as your son. I remember you gave me a lot of advice but I didn't listen—I thought I knew it all already. Everything was going swell till it came to this geometry exam . . . yeah, last Monday: I thought I had it cold. I played a bit of poker the night before—that's one reason I'm calling collect . . . yeah, I wrote an IOU for \$20.00 more too . . . sure we did stay up kind of late but I'm telling you I had it down cold. But when I opened that exam up it knocked me for a loop—I simply couldn't get squared away. And gosh, Dad, it meant losing out on the fraternity and the

team and my choice of college: Oh gee, Dad, it was awful! But this is the worst part. Dad, I—I cheated, that's the word . . . yeah, the guy next to me who's captain of the team and fraternity president. He hunched was in a fix and slipped me the dope and—I took it."

"Caught? No, Dad, not a word . . . scared I might be? Gosh, I dunno. I'm not sleeping too good. Sometimes I've almost hoped they would spot it and heave me out. Mostly it's just that I've found out I'm no good—not good enough for Andover and not good enough for you. All I want is to come back and get a fresh start in high school with no questions asked: leave all this behind and start new down where I belong . . . you say I can't leave it behind? That I'll carry it along forever? No, Dad, I'll forget in time and what's more I'll show you what I can do from now on—I've learned my lesson! . . ."

"WHAT? Tell the Prof?? Hey wait, Dad, isn't it enough that I gotta quit? Listen—it's not me alone: you were an Honor Student—greatest athlete—reflected highest credit to the school for four years. I walk by that plaque in Main Hall every day. You want me to pin up underneath it "His son was the prize goof-off"? Dad, I can't do that. Why can't I just fade out? . . ."

"Okay you talk, I'm listening . . . yeah, you got me there. I haven't got what it takes to own up . . . what? Neither did you? Dad, you've *always* had what it takes: that's where we're different . . . oh okay, okay I'll shut up. I'm listening . . . strength? That's where I told you I flunked, Dad . . . *outside* strength? Do you mean vitamins or something? . . . Something *you* had to have? I don't get you-okay I'll listen . . . offended God? Say listen, Dad I know you're Rec-r's Warden and all that but this has got nothing to do with God, it's Professor Jones. Oh sure, sure, sure: God is more important than old Jonesy but not to me right now . . . what? First things first? Yeah, but what do you mean? . . . have to square it with God first? Listen, Dad, I got news for you: I've been telling God all about this for three days, and I haven't seen Him change old Jonesy any. God's God and I guess He's in heaven but old Jonesy is right here in And-over. I'll try to fix it with God when I meet Him, but my problem is named Jones . . . what? Say listen, Dad, that's parson-work and strictly for the birds except on Sunday. God's God and I'm me and we'll leave that way till Judgement Day. Look here, Dad, I know I'm piling up a whopping big telephone bill, but this I gotta say. I know I'm God's just the way a private belongs to his general. I'll try to keep my nose clean and be a good soldier from here on in: but I don't mess around with the Brass—that's not healthy. What? You say He loves me?

I've disappointed Him by a mere little bit of cheating? Oh come on, Dad, you're nuttier than a fruit cake. What has God to do with *me*?"

"Yeah I'm listening . . . yeah, I'm kind of nervous and excited . . . yeah, I asked your advice so I'll take it . . . maybe you got something there: if God is *really* God He'd find a way to let us keep square with Him: but just how is that done . . . His priests? You don't mean that Father Bill has any kind of inside track? Why, he's just another bloke . . . Orders? Commission? Oh, no: that's a new one—you mean that God uses humans to do His jobs? Never thought of that . . ."

"Now wait, Dad: I've been listening, now I gotta talk . . . you say that *you* didn't have what it takes? You say you couldn't face the things you had to face till this God-almighty gave you the juice? You say you found the contact? . . . Okay: I've got nothing else to hang onto—I'll have to try your line . . . what? You stuck a pamphlet into my duds? You have it marked? Okay I'll look for it. I promise I'll read it, but I don't promise anything more than that . . ."

"Yes Dad,—if you say you needed forgiveness I'll have to take your word. If you say you got the strength to do something you couldn't have done by yourself I'll try to work that on old Jonesy: but I got news for you, its going to be tough!"

"Thanks, Dad . . . got you, Dad . . . say Dad, I never dreamed you could have been a goof-off like me. Goodnight."



Book Reviews

THEOLOGY AND REALITY

By W. Norman Pittenger

(Greenwich, Conn. The Seabury Press, 1955) pp. 235. Cloth \$3.25.

This book is not a dogmatic treatise, but rather an attempt on the part of the writer to give one a feel for the Christian religion. The first five chapters deal with the points of view one should have in approaching the subject. The first chapter "Theology and Reality" show the necessity of Theology, an ordered knowledge of God. The second chapter considers the contemporary scientific and philosophic situation: "That science gives us a mechanistic view, but that the mechanistic view does not go all the way." (p. 28) Also, that "Religion, if it minds its own business, has nothing to fear from science; nor has science, when it also minds its own business, anything to fear from religion," (p.33). The present philosophic situation, Fr. Pittenger maintains, does not give an adequate account of the universe, that is, of God and his relation to the world. Mere unceasing change, blind evolution, beginning nowhere and ending nowhere, and unconscious purpose or will or a vitalistic stream of tendency—none of these, can give an adequate explanation for the universe—Only the Christian data can supply an adequate norm for the understanding of man, the world and God. In the third chapter "Christianity as an Outline," Christianity is shown to be more than an ethical code, or system of belief and a way of worship; it is a religion, that is a bond between man and the Source of his life, and as such is a culture, a way of life. "To be a Christian means to be a member of a community brought into existence by God's act in Christ. And this means to live with the Church and reflect the unique faith, worship and life which are the marks of its culture." (p. 57). The next chapter points out the importance of the liberal tradition in theology, namely that human reason and its findings are to be trusted, to some real, if limited, degree. Chapter five, "The Secular and Religious,"

shows the fatal danger, and impossibility of trying to make life all religious. To attempt this makes for selfconscious, priggish religiosity. The following quotation will help to show that Dr. Pittenger means "At school we are sometimes told 'to take God into the game'. That was wrong; it was an example of the very confusion against which we have been protesting. We should have been told to play the game as hard and as clean as we could, forgetting God and all matters religious. In doing this we should have been serving God under one of His many disguises", (p. 88).

The remaining chapters of this book summarize and explain various doctrines of the Christian religion. The chapter on salvation is particularly helpful. The author assists us to a better understanding of the Atonement by considering briefly, but carefully, some of its various aspects—viz—as sacrifice, justification, ransom, transfusion and payment of debt.

The view proposed in the chapter on the Lord's Supper is most unsatisfactory as to the reality "of Christ's sacramental presence"—Dr. Pittenger quoting from his book "The Christian Sacrifice" says "The bread and wine remain bread and wine, but are now put into a new sphere of operation that God has established for them; they serve in St. Augustine's words, as *signa sacra*, by which the presence of Christ is made possible in His humanity as holy food for men's nourishment"; then in this present book he goes on to say "The view which is here advocated might be called instrumentalism . . . God 'is' where He 'acts'. He acts in the humanity conceived and born of Mary, acts in an intensive and definitive sense. He also acts, for the purpose we have indicated, in the eucharistic action, and there He acts in terms of that same humanity which was the means does is attributed directly to a person. Now there is all the difference imaginable between, say, a leather glove which one might use as an instrument of one's hand, and a hand which is a substantial personal instrument

of a particular individual; in fact is a part of that individual so much so that what the hand does is attributed directly to a person. Now Dr. Pittenger does not indicate in which sense he uses the word 'instrument'. Certainly only the second use mentioned above, is admissible in view of our Lord's declarative words "This is my Body", "This is my Blood." So it simply is not true to say "the bread and the wine remain bread and wine" if words are to mean anything at all, and if we believe that He who first spoke these words is "Truth".

In this same context the question is raised as to what Dr. Pittenger's "view" of the Incarnation really is. Remember it was said by him "He (Christ) acts in the humanity conceived and born of Mary". Does he mean that the Second Person of the Divine Reality uses the humanity merely as an instrument? Or can this be taken to mean that Jesus, in His perfect human body and soul, is God. On page 101 the second view seems to be definitely stated, where he says "in Christ there is achieved on this human level the close and rich union of the Logos and our nature. And this is no mere ethical union but . . . a relationship of essential being."

In view of this my chief criticism of this book is that it is difficult in many places to know exactly what Dr. Pittenger means or what his words imply. Let me give one other example, on page 64 we find him writing "to say that the Incarnation of God in Christ, the Lord who is at the center of faith, is primary to Christianity, while the manner of his physical conception is secondary, seems to me sheer gain." Why a gain when the Creed says "Conceived by the Holy Ghost"? Once more in the same paragraph he writes "on the matter of the Resurrection of Christ, we certainly have been much helped when we see that the Easter gospel is not that the tomb was empty, (although it may have been) but rather that the Lord Jesus was alive in the full reality of His divinity and His humanity." Of course "then were the disciples glad when they saw the Lord"; but I am sure they had no doubts as to whether or not the tomb "may have been empty."

I leave it to the reader to decide what manner of thinking this is.

L. K.



THE COMPANY OF THE REDEEMED
By Fra Angelico

Double-Barrelled

BY KARL TIEDEMANN, O. H. C.

"Double-barrelled" usually refers to shot guns. But in this article this word is intended to describe a new form of retreat which we are using at Santa Barbara.

We have tried during the past five years to tell you about the site and work of Mount Calvary. But as a recent visitor said, it is quite impossible to convey to readers any adequate description of the beauty of the Monastery. But let us try again! We are located twelve hundred feet above the ocean. On a clear day one can see forty miles in each direction, up and down the coast line. To the South (the coast line at Santa Barbara runs east and west) is the majestic Pacific with the Channel Islands before us. It is appropriate that our House should face Santa Cruz Island to the south and the Los Padres Mountains to the north. Surely any Superior would be flying in the face of Providence who disregarded the symbolism of these natural surroundings.

The House itself was designed by a great architect steeped in the Spanish tradition, Reginald Johnson. It is built around a patio which is 75 feet square. The room intended for the living room (the house was designed as private residence) makes a lovely and gracious chapel with its heavily beamed ceiling and large windows to the east and west. Often it is hard to fix one's attention at Lauds, so gorgeous are the sun risings. And sometimes we have strange visitors at Lauds! Once a red fox came and looked in at us while saying our office. He gazed at our white-robed figures with a puzzled expression, finally shook his head sadly and loped away. On another occasion a bird was so anxious to attend Lauds that he drove at the big window with such force that he broke his neck and fell down dead.

The refectory and the great reception-room are impressive. The ceiling of the former is made of quarter-inch oak and visitors are charmed when told that the wood came out

of a bar in Chicago,—this wood and many of the doors being the gift of a friend in that city. On the walls of the reception room are fine pictures and paintings in the Spanish tradition.

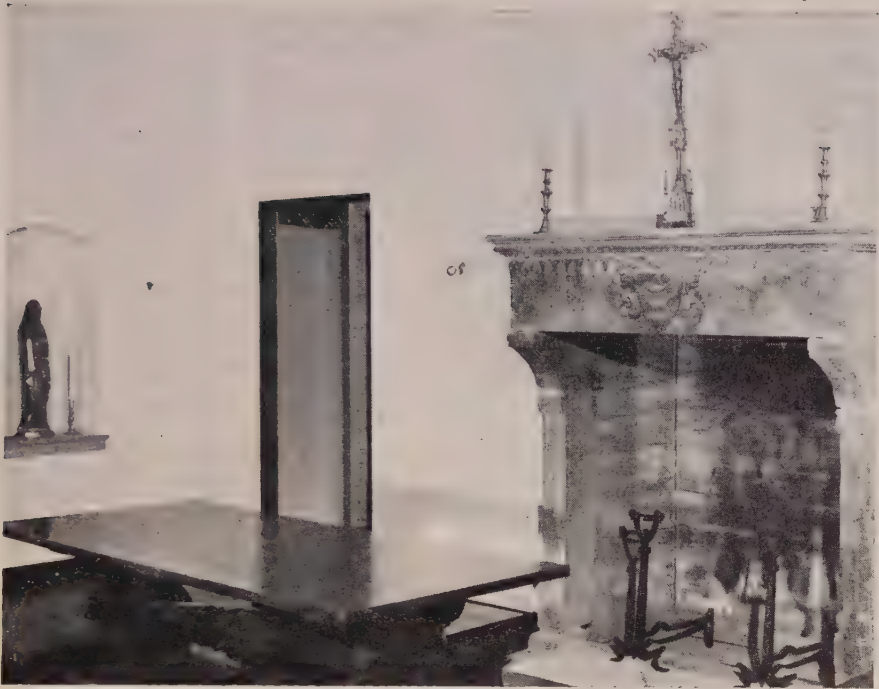
The furnishings of the chapel, refectory and reception room are authentic Spanish tables and chairs. The Order arrived at Santa Barbara at the right time psychologically as well as spiritually. People were closing up their big houses and of their charity gave us many lovely pieces of furniture. To me, at least, Spanish culture is the most attractive of all European styles. Spanish pictures, altars, chairs and tables are always solid, masculine, dignified, religious, heart-warming. Baroque art is the expression of that happiness and gaiety which should be the hall-mark of our spirituality.

The glory and happiness of our exaltation in Christ is symbolized by the great golden altar which stands at one end of the big reception room, a glorious example of Spanish colonial baroque art. It is about 200 years old.

Two other aids to enjoying silence at Mount Calvary are the patio with its many flowers grouped about the great central wrought-iron cross with its many symbols of the Passion, and the flat roof from which one can look for miles at God's great creation. "How quiet it is," is the usual reaction from visitors.

But the thing which perhaps mostly influenced us in the choice of this unfinished home as a retreat house was the great room intended for a future art gallery, 125 feet long and 40 feet wide. This has been split up into twelve cubicles (named after the twelve Apostles). A cubicle offers privacy, but as there is no ceiling, the roof being five feet further up above the walls, our retreatants are asked to snore polyphonically!

We believe that the main necessity about a retreat, after the opportunities for Mass and private devotion, is silence amidst in-



THE REFECTORY—MOUNT CALVARY PRIORY

(Photograph by George F. Weld
Santa Barbara California)

inspiring surroundings. To this loveliness of nature and to this silence in the realized Presence of God have come many a tired and bewildered business man, many a special problem, many a weary priest. The use of Mount Calvary for retreats has exceeded our wildest hope. At the moment of writing (in the middle of March) we have all our week ends filled up until some time in June. And there are also retreats scheduled for the clergy during the course of the weeks.

The great shower of blessings which attended the retreats for priests and laymen have produced a cry for similar retreats for women. So it is that St. Mary's Retreat House (the gift of a devout layman) has come into existence. St. Mary's is also a private dwelling transformed into a retreat house. It is as charming in its feminine way as Mount Calvary is satisfying in a masculine sense. St. Mary's is situated at the edge of Santa Barbara surrounded by a garden which affords privacy and quiet. It too has lent itself to transformation into a retreat house. The great thing lacking is

a proper chapel. At the moment all the Sisters could do was to enclose a small loggia which offers quiet and privacy. It may be that those who read this article will want to contribute to the chapel fund which the Sisters have opened.

At St. Mary's four Sisters of the Holy Nativity have been saying their offices and prayers and offering opportunity for retreats for women since July of last year, 1954. Already they have almost as many requests as they can answer. Sometimes the conductor is one of the Fathers at Mount Calvary, sometimes a secular priest, and sometimes one of the Sisters conducts the retreats. In these days of the emancipation of women and the growth of women's work, it is only right and fitting that Sisters should give retreats and say prayers as well as priests. The Masses are supplied from Mount Calvary and on occasion the Sisters come to our chapel.

In the course of arranging these retreats there arose the question of giving "double-barrelled" retreats,—that is, the men coming

to Mount Calvary and the wives and mothers and "sisters and cousins and aunts" remaining at St. Mary's. I don't quite follow the example of the Roman Church in encouraging husbands and wives to attend the same retreat! Being a monk I would think that the purpose of a retreat was to get away alone, even from one's dearest. But perhaps I have that quaint idea because I am not a husband! At any rate our "double-barrelled" retreats have met the need in this our peculiar way.

How is this double venture financed? By free-will offerings. There are no fixed charges, no endowments, no salaries. But it is a great cause for thanksgiving that already, at both Houses, retreats are paying their

own way, and we are grateful to all our friends who make both Houses possible.

The great problem, of course, is a big enough staff at Mount Calvary to fulfill the ever-growing demand for retreats for men and women. I think the Sisters are doing a better job than we monks in that they confine their activities to that of the retreats. Whereas we find it very difficult to say "No" to the many requests that come to us for schools of prayer as well as those for retreats.

But perhaps the most encouraging sign of the times is this desire for growth in holiness which a good retreat affords. Please pray for the work of the Order of the Holy Cross and the Sisters of the Holy Nativity at Santa Barbara.

Birthday Commemorations

One of the happiest occasions of family life is the anniversary of birthdays. These are remembered by the observance of the day by happy gatherings with the inevitable Birthday Cake and the presenting of gifts.

Each year the family life of Holy Church is made joyous by the commemoration of her children who have made outstanding contributions to the holiness of all her members. Their anniversaries are anticipated by a commemoration at First Vespers of their Feast Day. Some of the greater Saints' Days are prepared for by abstinence or fast so that members of the Church Family may be the more ready to enter into the celebration of their special Holy Day. Most commemorations are kept in honor of the day of their natural birth. Others are commemorated in honor of their conversion—notably St. Paul's wonderful conversion and that of St. Augustine.

St. Augustine is the principal patron of the Order of the Holy Cross. The Main Chapel at Holy Cross is dedicated in honor of this illustrious saint. His natural birthday occurs on the 28 of August while his spiritual birth is commemorated on May 5.

The story of his "sudden" conversion is well-known, how he went into the garden and heard the voice of a child repeating again and again: Tolle lege—"Take up and read"

which he did, picking up a copy of St. Paul's Epistles and reading in Romans 13, "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness". However, St. Augustine's conversion was not as dramatic and sudden as is commonly believed.

"The ways of God are past finding out." God had singled out the great soul of Augustine as being too valuable to be lost to pagan philosophy. Before his conversion Augustine gave himself up to the pleasures of the flesh as well as to the delights of intellect, as he dived into Manichaeism from his nineteenth year until his conversion.

Two things especially attracted him to the Manichaeans: They felt at liberty to criticize the Scriptures, particularly the Old Testament, with perfect freedom; they held chastity and self-denial in honor. The former fitted in with the impression which the Bible had made on Augustine himself; the latter corresponded closely to his mood at the time. The prayer which he tells us he had in his heart then, "O Lord, give me chastity and temperance, but not now", may be taken as the formula which represents the attitude of many of the Manichaean hearers.

His studies completed, he returned to Thagaste, his birthplace, and began to teach grammar where he spent a little over a year.

When the desire for a wider field, together with the death of a dear friend, moved him to return to Carthage as a teacher of rhetoric. Meanwhile the hold on Manichaeism in him was loosening and before long he ceased being a Manichaean at heart. Soon after he left for Rome where he found many Manichaeans.

God was slowly but surely bringing about Augustine's conversion. In the year 385 he was sent to Milan in answer to a request for professor of rhetoric. Here he completely broke away from Manichaeism and fell under the spell of the preaching of St. Ambrose.

In his thirty-first year he was strongly attracted to Neoplatonism by the logic of his development. What attracted Augustine most by this philosophy was its exposition of pure intellectual being and of the origin of evil. These doctrines, however, brought him closer to the Church. About this time, Pontitianus, a friend, chanced to tell him of the monastic life and the wonderful conquest over self which had been won under its inspiration.

Augustine's pride was scourged when he realized that the unlearned were more successful in overcoming the flesh, while he with all his learning was wallowing in the mire of the flesh. This so chagrined and humbled him that he hastily went to find his friend Alypius in the garden, but Augustine was so overcome with conflicting emotions that he left Alypius and threw himself down in tears under a fig-tree. In that state of humility and dire need, he hears the child saying "Take up and read." It seemed to Augustine that a decisive message had been sent to his own soul and his resolve was taken to break completely with his old life and write to Ambrose to ask for baptism. "So amid the solemnities of thy Church O Lord, we pour forth tears of joy: for she proclaims that thy son was dead and is alive again, was lost and is found. Alleluia."



ST. AUGUSTINE

Notes

Father Superior preached the Three Hours at Holy Cross Monastery. Later in the month he made a visitation to the Convent of Saint Helena at Versailles and from there went to make his annual visitation to Saint Andrew's School, where he will remain into the early part of May.

Father Turkington preached in Holy Week at the Church of the Good Shepherd, Newburgh, New York, and conducted the Three Hours at Saint Mark's Church, Philadelphia on Good Friday. He spoke on the work of the Order of the Holy Cross at the Church of Saint Mary the Virgin, New York City; and during the week of Low Sunday conducted the annual retreat of the Oblates of Mount Calvary at Holy Cross Monastery.



Bishop Campbell assisted the Bishop of New York by confirming in the diocese during the month of April. He also conducted the Three Hours at the Church of the Holy Communion at Paterson, New Jersey.

Father Hawkins preached the Three Hours at Emmanuel Church, Bellows Falls, Vermont; and held a conference at Hamilton College, Clinton, New York.

Father Harris conducted the Three Hours at South Kent School Connecticut.

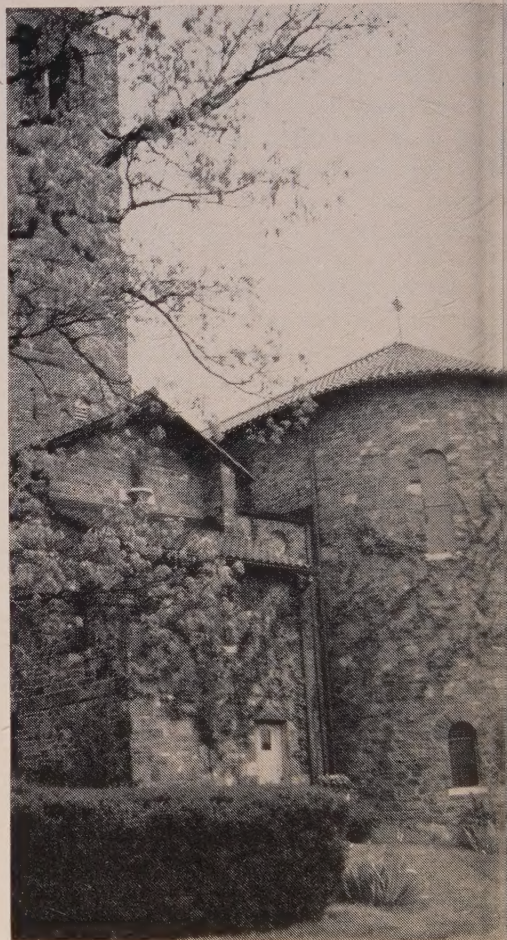
Father Packard preached at Saint Peter's Church, Stone Ridge, New York; and after giving a quiet day at Saint Paul's Church, Lansing, Michigan, gave a number of addresses in the Diocese of Michigan.

Father Adams conducted a retreat for the Sisters of Saint John the Divine, Montreal, Canada.

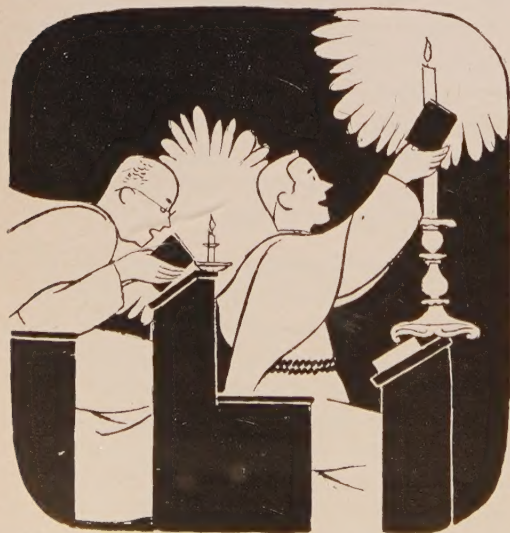
Father Gunn gave a school of prayer at Trinity Church, Portsmouth, and preached the Three Hours on Good Friday. Later in the month he took part in a theological seminar at the Cathedral of Saint John the Divine, New York City.

Current Appointments

Father Turkington will conduct a school of prayer at the Chapel of Saint Christopher, Linthicum Heights, Maryland, May 15-19; will preach at Saint Paul's Church, Ivy, Virginia, May 22; and will visit Saint An-



HOLY CROSS MONASTERY
St. Augustine's Chapel from the East



drew's School, Tennessee for commencement.

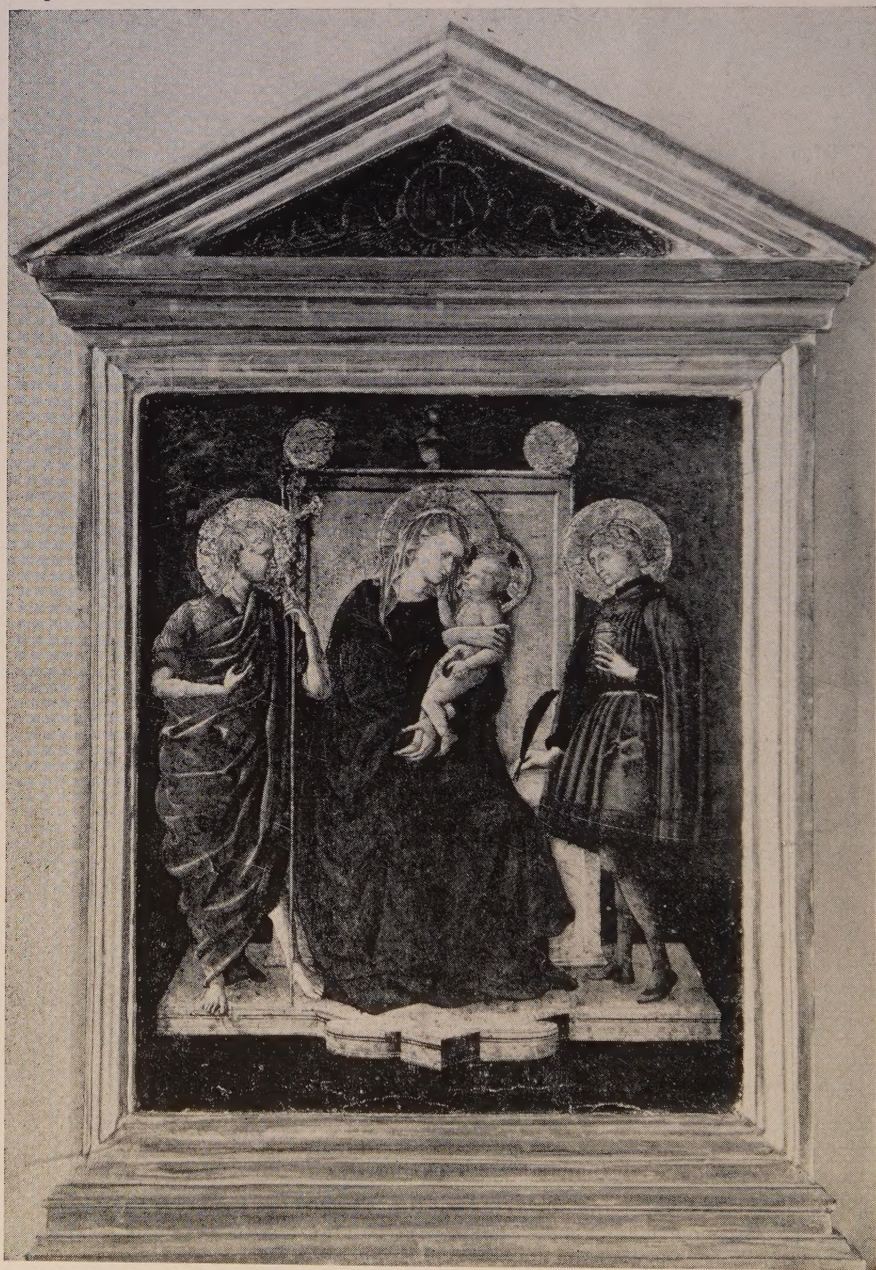
Bishop Campbell will assist with confirmations in the Diocese of New York during Sundays in May; and will conduct a retreat for the Community of the Transfiguration, Glendale, Ohio, May 10-16.

Father Hawkins will conduct the service at Sing Sing Prison during the absence of Father Adams.

Father Packard will conduct a series of addresses in the Diocese of Salina, Kansas, May 9-18; will conduct a retreat for members of the Confraternity of the Love of God at Saint Mark's Church, Philadelphia, May 22; and will preach at Hackley School, Tarrytown, New York, May 22.

An Ordo of Worship and Intercession May - June 1955

- 5 Rogation Monday W Rogation Mass V col 2) of St. Mary 3) for the Church or Bishop—for the starving and dispossessed
- 7 Rogation Tuesday V Mass as on May 16—for the ill and suffering
- 8 Vigil of the Ascension W Mass a) of Vigil gl col 2) Rogation 3) of St. Mary or b) after Rogation
- 1 Procession of Rogation V col 2) Vigil 3) of St. Mary—for the Priests Associate
- 9 Ascension Day Double I Cl W gl cr pref of Ascension till Whitsunday unless otherwise directed—for all Religious
- 10 Within the Octave Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—for the Confraternity of the Christian Life
- 11 Within the Octave Semidouble W Mass as on May 20—for the American Church Union
- 12 Sunday after Ascension Semidouble W gl col 2) Ascension cr—for the persecuted
- 13 Within the Octave Semidouble W Mass as on May 20—for the Companions of the Order of the Holy Cross
- 14 St. Vincent of Lerins C W Double col 2) Ascension cr—for Christian family life
- 15 Within the Octave Semidouble W Mass as on May 20—for religious education
- 16 Octave of the Ascension Gr Double W gl cr—for the Order of Saint Helena
- 17 Venerable Bede CD Double W cr—for the Seminarists Associate
- 18 Vigil of Pentecost W at Mass R gl pref of Whitsunday—for the spirit of joy
- 19 Whitsunday Double I Cl R gl seq pref of Whitsunday through Saturday—for Christian reunion
- 20 Whitsun Monday Double I Cl R gl seq col 2) Whitsunday cr—for the deacons of the Church
- 21 Whitsun Tuesday Double I Cl R gl seq col 2) Whitsunday cr—for the peace of the world
- 1 Ember Wednesday Semidouble R gl col 2) Whitsunday seq cr—for the increase of the ministry
- 2 Thursday in Whitsun Week Semidouble R gl col 2) Martyrs of Lyons seq cr—for the bishops of the Church
- 3 Ember Friday Semidouble R gl col 2) Whitsunday seq cr—for guidance to General Convention
- 4 Ember Saturday Semidouble R gl col 2) Whitsunday seq cr—for vocations to the Religious Life
- 5 Trinity Sunday Double I Cl gl cr pref of Trinity—thanksgiving for the Christian Revelation
- 6 Monday G Mass of Sunday col 2) of the saints 3) *ad lib* or as votive of Trinity W cols as above pref of Trinity—for the Liberian Mission
- 7 Tuesday G Mass of Sunday col 2) of the saints 3) *ad lib*—for the faithful departed
- 8 Wednesday G Mass as on June 7—for Saint Andrew's School
- 9 Corpus Christi Double I Cl W gl seq cr pref of Purification through Octave—for all priests
- 10 Within the Octave Semidouble W gl seq col 2) St. Margaret of Scotland seq *ad lib* within the Octave cr—for the Oblates of Mount Calvary
- 11 Within the Octave Semidouble W gl seq cr (St. Barnabas tr June 18)—for chaplains in the armed services
- 12 1st Sunday after Trinity Semidouble W Mass a) of Sunday gl col 2) Corpus Christi cr or b) at Corpus Christi Solemnity of the Feast gl col 2) Sunday cr LG Sunday (unless the Mass is also sung) —for a sense of responsibility for the unfortunate
- 13 Within the Octave Semidouble W gl col 2) St. Anthony of Padua C seq cr—for the Confraternity of the Love of God
- 14 Within the Octave Semidouble W gl col 2) St. Basil the Great BCD seq cr—for Mount Calvary Priory
- 15 Within the Octave Semidouble W Mass as on June 11—for the Community of Saint Mary
- 16 Octave of Corpus Christi Gr Double W gl seq cr—for the Confraternity of the Blessed Sacrament
- Note on days indicated in Italics ordinary Requiem and Votive Masses may be said



MADONNA
By Pesellino